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The New York Missionary Training Institute.

BY REV. F. W. FARR.

THE New York Missionary Training Institute was founded by the Rev. A. B. Simpson in 1882 for the purpose of giving a Scriptural and Spiritual training to those called of God to do Christian work at home and abroad. In the past twelve years of its existence, many hundreds of the choicest and most consecrated souls have gathered in its classes; and while some of these precious workers have entered into their eternal rest, very many of them are now preaching a complete Saviour and a full Gospel in almost every part of the habitable earth.

With reference to the requirements for admission, courses of study, expenses and other general information, inquirers are referred to the new circular to be had by application to the Secretary, Rev. A. E. Funk, 690 Eighth Avenue, New York.

It is the purpose of the present report simply to give a brief resumé of the work of the past session. The concurrent testimony of teachers and

students shows that the session has been exceptionally profitable and pleasant.

The character of those attending the various classes, both in regard to ability and spirituality has been high, and a large proportion of them are looking forward to service in the foreign field.

The entire number of students enrolled has been 125. Of these sixty-two have been ladies and sixty-three gentlemen. Nineteen different States have been represented, and also

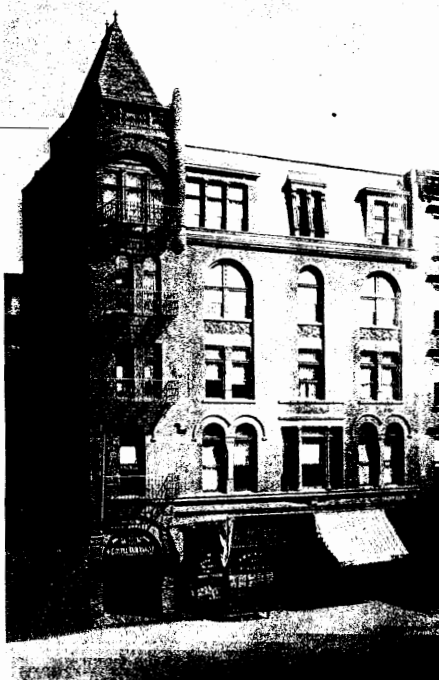
Canada, Central America, England, Ireland, Scotland, Sweden, Denmark, Germany, Syria and Africa.

The intellectual demands upon the students have been severe, and the results have been successful. The largest class of the session has been that of Biblical exposition taught by Mr. Simpson. It has been largely attended by the general public, and has yielded rich spiritual returns. The Epistle of Paul, James, Peter and John have been covered and rigid examinations have been given on each one with satisfactory results.

There has been a three months' course in Christian Evidences, during which the foundations of the Christian faith were examined and current objections to Christianity carefully considered.

The class in Christian Doctrine has investigated the various arguments relating to the existence of God and the inspiration of the Scriptures, and discussed the doctrines of angels, man, sin and salvation. Only the doctrines of the evangelical faith have been considered, and such a popular exposition of each truth has been aimed at, as could be utilized by the students in their Christian work.

There has been a four months' course in the History of Christianity which has taken a swift survey of the nineteen



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centuries of the Christian era, dividing them into three sections, Primitive, Papal and Protestant Christianity.

A weekly exercise has been conducted in Homiletics; and many of the students have written and submitted for criticism, sermons, Bible readings and expositions of Scripture.

There have been two classes in Greek, an advanced class in New Testament exegesis, and a class of beginners who have made sufficient progress to read the New Testament with the help of a lexicon. Mr. Jas. D. Williams and Mr. Marlborough Churchill have rendered timely and valuable assistance in giving these classes instruction.

A class in Hebrew was organized after the holidays, and since that time they have mastered the rudiments of the

Rev. D. A. MacMurray has given a most helpful and timely course of lectures on the Preacher's Inspiration, Methods, and Relations to the Church and the World.

Dr. Mary F. Cushman has supplied invaluable medical instruction in emergency and sanitary matters covering the work of the missionary in foreign fields.

Mr. Edward W. Henck has conducted a class in music three days in the week, doing faithful and praiseworthy work in sight-reading, part singing and the general laws of harmony.

Miss Louise Shepard has sustained the departments of Elocution and French with profit to the students, and has won merited praise.

Rev. Roy G. Coddington has taught the Temne language to



MISSION BUNGALOW OF THE I. M. A., INDIA.

grammar and read several chapters in the book of Genesis, and some of the Messianic Psalms.

Mr. Funk has given the usual instruction in Ancient History which is so necessary to the correct understanding of Biblical customs and characters, and, besides this, he has most acceptably taken the place of other teachers in their occasional absence.

Dr. Wilson has met the students bi-weekly, and given them inspiring lectures on evangelism and evangelists in the Scriptures.

Dr. Oerter has carried them through the apocalypse, giving a careful and conservative exposition of that most difficult and interesting book.

Mr. Merritt has stimulated them to higher spiritual attainments and more aggressive Christian work by his fervent and moving appeals.

those who are looking forward to the Soudan as their field of labor, and Mr. W. Macomber has taught the Bantu language to the Congo candidates. The work of the Congo class has been especially fruitful. Some sixty copies of a grammar and a vocabulary of several thousand words have been prepared with much painstaking and care, and are now ready for the use of future students.

Mr. J. D. Williams has taught the English department with great satisfaction for the third year, which is so necessary as a foundation before acquiring another language.

Mrs. C. DeP. Field has met the students once a week and given them instruction and helpful counsel on Christian Life and Work.

A class in Spanish has been formed during the last two months, and has made satisfactory progress considering the time devoted to it.

Mention ought also to be made of the evangelistic work of the session which has been more thoroughly organized and efficiently executed than in any previous term. The students have been divided into workers' bands of five each, one in each band acting as monitor, and under the efficient leadership of Mr. Valentine have carried on systematic and continuous Christian work, conducting mission services, hospital and tenement-house visitation, tract distribution and such other aggressive and evangelistic forms of Christian work as the city and its suburbs have afforded opportunity.

Weekly missionary meetings have also been held by the students which have been helpful in sustaining missionary enthusiasm, and in promoting a more fervent spiritual life. To these ends, also, the atmosphere of the Institute home and Berachah have greatly conduced, owing to the constant, watchful, prayerful and personal oversight of Mr. and Mrs. O. S. Schultz and Miss Mary Funk.

Finally, we find abundant cause for gratitude and praise to the Father of all mercies for manifold and marvelous deliverances the past year from disease, danger and disaster; and the time would fail us should we speak of the uniform consideration and courtesy that have prevailed in and out of the class room, the perfect unanimity and co-operation between the teachers and lecturers, and the loving interest and prayerful sympathy which we have received from our great constituency throughout the world, all of which has made the work of both teachers and students so increasingly delightful that surely the twelfth session of the New York Missionary Training Institute will linger long in our memories as among the happiest and holiest experiences of our lives.

The Needs of India.

BY KITTIE WOOD—KUMARAKULASINGHE.

I HAVE traveled throughout the southern part of India and Ceylon, have labored on her coral strand for the past seven years and a half, have lived amongst the poor and visited amongst the rich, have found many warm-hearted friends amongst her sons and daughters, have heard the cry of prince and peasant alike—a cry for something better, something holier, something nobler. But oh! the galling chains that bind them—the chains that some one must come to their assistance to help break.

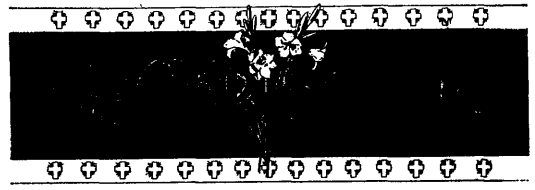
The first few months of labor in Ceylon was amongst simple village people, and had I not known how to read or write my own language, with the knowledge of theirs I might have been just as effective amongst them; but since then times have changed, and many a time I have been taxed until I have had to tax all the resources of knowledge at my disposal, and try to recollect what acquirement I might have made in that direction, to say nothing of that heavenly wisdom, which we can never do without.

India is in a transition state. Multitudes of the more intelligent have renounced their religion, and in its place they have Bradlaugh, Ingersoll and many other infidel writers; and Mrs. Besant, after whom the country is madly running for a day.

Added to this is a not altogether unwarranted unbelief in the current Christianity, haughty, worldly and anything but Christ-like.

Saints are wanted for India—saints filled with the love that *never* faileth; sanctified men and women, be they who they may.

Now is a plan for all, and if all will seek out that plan, not only in coming, but in working here, God's name will be glorified, and India be made to know a risen Saviour, a Christianity of life and power.



Jesus Only.

BY HARRIETTE S. BAINBRIDGE.

"And when they had lifted up their eyes they saw no man, save Jesus only." Matt. xvii. 8.

JESUS only is my comfort;
Jesus only is my song;
Unto Him, who died to save me,
All my life, and love, belong.

Jesus only is my glory,
And my hope of heaven above;
By His blood redeemed and ransomed,
I receive His perfect love.

Jesus only is my safety,
All around the snares are laid;
Leaning on His grace sufficient,
Jesus keeps me undismayed.

Jesus is my health and gladness,
In this world of pain and sin;
As the vine, so are the branches,
For the Saviour lives within.

Shaw Heath, Stockport, England.

The Spirit's Call In All Ages.

BY MAJ. O. M. BROWN.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal powers and Godhead. So they are without excuse." Romans i. 20.

NO sooner had man sinned, than God called after him and inspired hope within him, by the sweet promise, "The seed of the woman shall bruise the serpent's head."

And it is evident, that in all ages the voice of His Spirit has been calling after lost man. The query, "Where art thou?" has sounded down the ages, reaching the ear of every son and daughter of Adam.

The ante diluvian saints heard it, and bowed in sweet submission to His words of wisdom. Enoch heard, and walked so closely with God that he "was translated, that he should not see death." Noah heard, and listened so intently, that he was warned with the coming deluge, and prepared an ark for the saving of himself and family, while all the rest of his corrupt generation rejected the call, and madly rushed on to coming judgment.

That blessed Spirit called Abraham out of an idolatrous family, and, because he was obedient, he became the heir of the world. Job had heard of him by the hearing of the ear (chapter xlii. 5, and lived so closely up to the light that he had, that God said of him, "There is none like him in all the earth, a perfect and upright man, one that feareth God, and escheweth evil." And when he heard, and listened to that sweet voice, his captivity was turned, and God gave him a double portion.

Moses, while yet in the palace of the king of Egypt, listened to the calls of God's Spirit, and chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and, because he was obedient, he became the world's great law-giver.

These ancient saints could not have been students of the written Word of God, for they had none; but they were attentive listeners to the voice of God's Spirit, when He spake to them, in vision or dream (Num. xii. 6), or by His providential dealings (Job xxxiii. 14-25).

For nearly half the time since the creation of man our race was without the written Word of God, and, yet, in all the thousands of years God did not leave Himself without a witness. Those whose names have come down to us, were doubtless types of the many who were obedient to the calls of the Spirit, and became heirs of salvation. We should not, in this investigation, overlook God's commission to Necho, who was king of idolatrous Egypt; and because Josiah, king of Judah which would not listen to the voice of God from Necho's mouth, he was slain at Megiddo, II. Chron. xxxv. 20-22. And our Lord said, when speaking of the Italian centurion whose servant he healed, "Verily, I say unto you, I have not found so great faith—no, not in Israel; and I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness (Matt. viii. 10-12).

And so it must be with all who have not the written Word, they have the law of God written upon their hearts, Rom. ii. 14, 15. And God meets them on their own level, and points them to the light that has shone into their hearts, and says to them, "This is the way, walk ye in it!" And if they have any desire to become obedient, *He gives them power* to walk in the way of life, and leads them to greater things, as He did the ancient saints. Rahab, of Jericho, Ruth, the Moabitess, and the Syro-Phœnician woman, of our Lord's time, are samples of His loving dealing with honest souls, who have had their birth and early training among the heathen. But let it be remembered that when they begin to walk in the light, they cease to be idolaters. But have we any samples of this kind in modern times? I answer, yes. Since I commenced writing this article I have received the following from Rev. S. G. Wright, of Oberlin, Ohio, who has labored as a missionary for nearly fifty years, among the Indians of the Northwest, and speaks, and understands their language as well as he does his own native tongue. His letter is as follows:

"I really think that more should be said than is said in regard to the culpability of all heathen people. The truth is, the Lord has not left Himself without a witness among them. When I had become thoroughly familiar with their language, I used to listen with interest, while one Indian would, without apology, deride another for wrongdoing. It might be for stealing, or any dishonesty, or murder, or adultery, especially if his own daughter had been led astray; or it might be for disobedience to parents, or covetousness, or for speaking foolishly of the Great Spirit. All gave abundant evidence that the moral law was written on their hearts. I never heard anything in regard to the Sabbath. Yes, all have sinned. Here and there one is found, who has tried to live up to the light he has, but the great mass in all heathen lands, go right on doing evil, and that continually, giving no heed to the monitor within."

[And may it not be said that this is true in Christian lands, where the great mass go on doing evil continually,

not only rejecting the voice of the monitor within, but turning a deaf ear to all the preaching of the glorious Gospel of the Son of God.—O. M. B.]

"I will give you an instance of one who had heard the voice of the Spirit as it moves within, as reported by the early missionaries. A family, consisting of a husband and wife, had lost six children, all dying at an early age, and the seventh had reached about the same age, when he began to show signs of coming disease and death. The mother was greatly distressed at the thought of losing their last one. She had heard the old men, in their religious ceremonies, address the Great Spirit, and when they were administering medicine, she observed that they called Him the Benevolent Spirit, and she often heard them say that He could save life, heal the sick, and cast out evil spirits; and when she saw that her child was likely to die, she determined to spend a day in fasting and prayer for his life.

"So one day she took the child with her, and went away far into the wilderness, and spent the day beseeching the great and good Spirit to spare her son. And the substance of her prayer was: 'Oh, thou great, and benevolent Spirit, please heal for me my child!' This she repeated over and over, after referring to her great sorrow in having lost six children.

"She returned in the evening with a glad heart, and told her husband that she knew the Good Spirit had heard her prayer, and that He would preserve for them their child. But she said, 'I have given him to the Great Spirit; he is ours no more. [How much like Hannah's prayer and vow. I. Sam. i. 9-11]. The child grew up a healthy boy, and when the missionaries came a little later, these parents made quite a journey to see them, taking their son with them; and the mother told them the story of her prayer and vow, and then said, 'This child is no longer ours, he belongs to the Great Spirit whom you know and love, and we wish you would take him, and teach him to be wise and good.'

"The boy was taken into the mission family and soon became a Christian, and when he was about twenty years of age, he began to preach the Gospel to his people, and was instrumental in saving many of them. This narrative was taken from the writings of the missionaries, and is, without doubt, true.

"The habit of fasting and making supplications to God, was very common, when we first went into the Indian country, fifty-two years ago. I could give other instances of much the same kind.

"I think, perhaps, we have not sufficiently noticed these facts in regard to the heathen. They have light enough to know right from wrong, and will be justly condemned for not having chosen to walk in the light of the law of God written on their hearts."

But if this is, and has been in all ages God's way of dealing with the heathen, why the pressing need of sending the Gospel to all peoples? The answer is two fold:

1. To unfold the fullness of the Gospel to the few who are still listening to the still, small voice of the Spirit, and give them an opportunity of participating in the rapture of the Bride at His coming, taking "out from among the Gentiles a people for His name," (Acts xv. 14).

2. To preach the Gospel unto all people for a witness unto them.

And as we draw near the end, there is special need of this. The world is becoming more and more corrupt, and ripening for the judgment of the last days; and, as it was in the days that were before the flood, the number of those who

listen to the voice of God's Spirit are becoming less and less. And God will not leave even the last generation, who have become deaf to the calls of His Spirit, as were the antediluvians—without a witness. But as the building of the ark and the preaching of Noah, was a witness to them, even so shall this triumphal call of the Gospel (Rev. xiv. 6, 7), be a witness to these who have become deaf to the voice of the Spirit. And so they, too, will be without excuse in the day of their visitation.

So, if the Church has been unmindful of her great commission—to preach the Gospel to every creature—God has not been slack in His loving dealings with every soul that He has created. But as in the days of old, He has, and will give every one ample opportunity to accept offered mercy, and if they are lost they are without excuse.

But every child of God should exert themselves to carry the Gospel to all the world, and preach it to every creature, as a witness; and we have our Lord's own word for it, that when that is done, THE END SHALL COME. And so we can, if we will, hasten His glorious appearing. "Even so, come, Lord Jesus."

Sanctification.

BY REV. B. HELM.

SANCTIFICATION is not perfection. Some think one, when sanctified, claims to be perfect as Christ, and that sanctification arrests growth, really supersedes it.

Sanctification is freedom from sin. A man is sanctified when separated from sin unto God. He may be a babe in Christ—in knowledge. He has a "heart from sin set free," but he is to "add to his faith, virtue," etc., "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Cleansing is only a qualification for being "filled with all the fullness of God." You cannot grow into holiness; for growth does not alter the nature, but sanctification gives holiness, wherein you grow up into the measure of the fullness of the stature of Christ.

Paul claims holiness, claims to live a Christ life, but not perfection. "I am crucified with Christ (Rom. vi. 5, 6, 8); 'dead to sin and the world' (Gal. xi. 14), nevertheless I live: yet not I, but Christ liveth in me" (Gal. ii. 20). "Ye are witnesses, and God also, how *holily* (same Greek root as sanctifiedly), righteously, and unblameably we behaved ourselves," etc. (I. Thess. ii. 10; also II. Cor. xi. 6). He challenges their criticism of his life before men and God as holy, righteous and blameless. Just the testimony God gave to Zacharias and Elizabeth (Luke i. 6). Yet Paul does not claim perfection in its absolute sense. "Not as though I have already attained (to that) or were already perfect" (Greek, perfected). He is speaking of the perfection attained at the resurrection, yet he adds, "Let us, therefore, as many as be perfect, be thus minded" (Phil. iii. 8-15). So there is a perfection he does claim. His prayer for the Thessalonians was not that they should be kept "faultless," but that they be wholly sanctified, spirit, soul and body, and be preserved "blameless" (I. Thess. v. 23, 24). Christ can now preserve *blameless*, but will present *faultless* at His appearing (Jude 24). A student may be blameless in his painting, yet not faultless. A child may be free from disease, and perfect for his age, yet not mature in size, symmetry, or strength of mind, or body.

Sanctification according to the Bible is of three kinds: (1) The Greek word, *Agiōs*, holy, primarily means "pure, clean" (Robinson's Gr. Lex.) This may be ceremonial, or moral purity. The tabernacle and priests were holy after cleansing by blood and water and anointing of oil (Lev. viii. 1-13; also I. Cor. vii. 14). (2) All believers are called *Agiōi*, holy ones, saints, though Paul while so addressing the Thessalonians desires earnestly to see them again "to the end he may establish your hearts unblameable in holiness before God." In Hebrews xiii. 12: "Wherefore, Jesus also that He might sanctify the people by His own blood," etc. (Rev. ix. 14, 22, 23; x. 10, 14, 22, 29). The sanctification is by blood; and, as wherever blood is the instrument in sanctification, it is by *imputation*. The blood procures right and title to holiness, and as blood of beasts sanctified the priests, so Jesus' shed blood causes God to regard us as holy, just as holy as Jesus, and so gives us access to Him as a holy nation, a royal priesthood.

This sanctification comes to all God's children by faith; and is the doctrine of sanctification in Hebrews. It is an act on God's part (Heb. x. 10) "by one sacrifice," once for all. Hence God calls His morally imperfect children "saints."

(2) There is a sanctification equivalent to *separation* from that which is unholy *unto* God, or a holy use. Thus the altar sanctified the gift; thus the temple was holy, etc. II. Chron. xii. 20; Lev. viii. 10-12, 22-30.

(3) The radical meaning is morally pure, made so, and hence *holy in life*. Robinson's Lexicon says of John (Mark vi. 20) "morally pure, upright, blameless in heart and life, holy." So Eph. i. 4: "Chose us in Him that we should be holy and without blame before Him in love" I. Thess. iv. 3: "This is the will of God even your sanctification," etc. This is the truth we discuss and desire all to obtain.

The Believer's Body.

BY J. W. JOHNSON, KHAMGAON, INDIA.

1. Temple of the Holy Ghost.—I. Cor. vi. 19.
2. Earthen Vessel.—II. Cor. iv. 6, 7.
3. Members of Christ.—I. Cor. vi. 15.
4. Living Sacrifice.—Rom. xii. 1.

1. As Temples, must not be defiled (I. Cor. iii. 16, 17), and have no agreement with idols, and must not be yoked together with an unbeliever.—II. Cor. vi. 14-18.

2. As an Earthen Vessel, it is to be a vessel unto honor, sanctified, fit for the Master's use.—II. Tim. ii. 21.

3. As Members of Christ, not to be used for fleshly gratification (I. Cor. vi. 15), but to glorify God.—I. Cor. vi. 20. *Therefore*—I. Cor. ix. 24-27.

4. As Living Sacrifices, must be "holy, acceptable *unto* God" (Rom. xii. 1), that the life of Jesus might be manifested in them.

Should bear in them the marks of the Lord Jesus. Gal. xi. 17. It is quickened in this life as the first fruits of the resurrected and glorified body (Rom. viii. 11) "mortal body." The Spirit does not dwell in our dead bodies, though—wondrous mystery!—He does dwell in our living bodies which are liable to death, and hence called "mortal (see Young), *dying* bodies."

Finally they shall be raised or changed (I. Cor. xv. 51-54), and shall be like the body of Jesus Himself.—Phil. iii. 20-21: I. Jno. iii. 2.



Jehovah Ropheka.

BY RUTH ALLEYN.

In Marah's bitter waters
The sweet'ning branch was dropped :
And, lo, its healing virtues,
The poisoned currents stopped !
'Twas God's own sign to Israel,
A picture of His grace,
A monument forever,
A statute of the race.

"I am the God that healeth,"
Is a message from the Lord,
That heals thee now and ever,
True meaning of the Word.
This title great and glorious
Came from the throne of power,
A name that knows no limit
Of skill, or place, or hour.

"I am the God that heals thee"
"Jehovah," the "I A M,"
"Ropheka," "He that healeth,"
Life's never ceasing balm.
O word of God most gracious !
O promise, sure and true !
Let feeble souls and bodies
Accepting, life renew.

Encouragements to Trust the Lord for Healing.

BY THE EDITOR.

YOU will never get faith by looking at your own faith or trying to work it up by mere effort. As well try to see the sun by looking into your own eye, or try to pull yourself out of a well by your own boot-straps. The way to see the sun is to look at the sun. The way to get out of the well is to get hold of something beyond yourself. And the way to have faith is to look away to Christ and get hold of Him and His great Word of Promise.

1. Think of what He has said. He means just what He says. His Word is the expression of His will. His promises are His personal bonds. Faith cometh by hearing, and hearing by the word of God." What more could He have said to confirm your trust? In every age He has given a special promise for healing. He gave it to Moses in Exodus xv., and Deut. viii. He gave it to David in Ps. xci. and ciii. He gave it to Isaiah in chap. liii. 4. He proclaimed it again and again in His own earthly ministry (Matt. viii. 17). He left it for His disciples as He went away (Mark. xvi). He repeated it through the latest apostles for the whole Christian age (James v. 14). What more could He say? Not half as much is said about baptism, the Lord's Supper, or the Christian Sabbath, and yet the whole Christian church has been for centuries discussing and observing them. Why can't we take Him at His word?

2. Think what He has said to you. Has the Holy Spirit never whispered a special promise to your heart, and made it God's message to you? Never let it go. Never doubt it. Never let the enemy cheat you out of it, or persuade you to let it go by default—but cling to His promise, and "though it tarry wait for it for it will surely come and will not tarry too long."

3. Think what He has done. He has not only promised but purchased your healing. He has lived His life of help and love, and He is still the same to-day. He has died to redeem you from all evil, and He would die for you again if you needed it. Claim the purchase of His blood. Up to the face value of that precious blood you may take all your redemption rights. As you think of this you cannot help believing and receiving healing and help for every need.

4. Think what He has done for you. When David was discouraged, he called back the vision of former blessings and remembered what God had already done for him. "My soul is cast down within me, therefore will I remember Thee from the land of Jordan and of the Hermonites, from the hill Mizar." The land of Jordan represents the deep sin through which He has brought us. The land of the Hermonites may suggest the heights of blessing which we have climbed in transfiguration glory. And the hill Mizar, or "little hill," speaks of the more ordinary occasions when He has met us in the quiet blessings that have been even more precious and wonderful, because they were so commonplace. Don't forget your blessings. Cherish these sunlit hilltops of holy remembrance, and when faith is low, and hope is dim, cherish them over and over again, and the vision will clear, the song of hope will spring, and you, too, will say, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God."

5. Think what He is doing. He is standing at God's right hand to represent you. He is interceding for you evermore. He is presenting you in perfect prayer to God; sifting out of it the error and the imperfection, and mingling with it the incense of His own all-prevailing merits, and claiming the answer in His own all-influential name. This is the ground of our acceptance. This is the strength of our prayer. And, therefore, He is able to save to the uttermost and the outermost, all who come to God by Him, seeing He even liveth to make intercession for them.

6. Think of what He is going to do. Think of the day when He shall wave His hand over the sleeping dead, and the bodies of all His saints shall rise in glory like His own, and ask if it is too much for you to ask Him for one little touch of life and healing now. Think of the time when you shall shine forth like the sun in the kingdom of your Father, and then ask if, with such a fortune in reserve, it is too much for you to anticipate a little of it now, and claim in advance so small a check from the great bank of His all-mightiness.

—We are like young princes, soon to inherit a kingdom, and yet ashamed to ask for an orange. Some day we shall be so ashamed of the meanness of our unbelief, and the smallness of our trust. Let us be larger-hearted, and trust Him more as we will wish we had when we reach our home.

7. Let us remember that in asking this of Him we are on His business more than ours; we are asking it for His glory, and not our aggrandizement, and we are so entirely His that it more to His interest than ours to bless, and heal, and help us. It is so much easier for Him to carry a strong lamb than a sick one. It is so much more to His honor to have bright and happy children than a lot of half-starved orphans and half-dead invalids. So let us fall into His ownership, be lost in His will, and realize that we are not our own, that our faith can claim all His fullness, because He has all our being; and our glad thanksgiving shall be: "Of Him and by Him, and for Him are all things, to whom be glory and dominion, forever and ever, Amen."



The Lord's Coming

"Till He Come."

BY MARGERY E. MCCLEAN.

"Till He come," the words sound sweetly,
 Born from glory's heights to me;
 Filling all my soul with rapture,—
 Very soon my Lord I'll see.
 "Till He come!" The journey shortens,—
 Faith will soon give place to sight;
 Soon the "waiting time" be ended,—
 Soon will break the morning bright.
 "Till He come," the surging billows,—
 Stormy seas and dashing foam;—
 Afterwards the peace and gladness,
 And the Father's "Welcome Home."
 "Till He come," the lonely pathway
 Trodden for the "little while;"
 Afterwards to rest forever
 In the sunshine of His smile.
 "Till He come," the sin and sorrow,
 In this scene of worldly strife;—
 Afterwards the glorious entrance,
 Into Everlasting Life.
 "Till He come," the pilgrim journey,—
 Weary stretch of desert sand;—
 Afterwards the joy of dwelling
 Yonder in "Immanuel's Land."
 "Till He come!" The pulses quicken;
 Filled with hope, I raise my eyes,—
 Surely on that dark horizon,
 Soon the "Morning Star" shall rise.
 "Till He come!" The shadows deepen,
 Darker grows the gloomy night,
 And I watch to catch a glimmer
 Of the first bright beam of light.
 That will herald His approaching.
 Tell me that He draweth nigh;
 That I soon shall be "caught" upward,—
 Mount with Him above the sky.
 Oh, the rapture of that meeting!
 Oh, the bliss of His embrace!
 Oh, no tongue can tell the gladness
 When I see Him face to face!
 He, who left His Father's bosom,—
 Came to earth and died for me;
 Left the highest heights of heaven
 For the depths of Calvary.
 'Tis for Him I'm watching, waiting,
 Till the "little while" is o'er;
 "Till He come," and from His presence
 I shall go out nevermore.

The Holy Spirit and the Lord's Coming.

BY THE EDITOR

THE parable of the Pounds is a vivid unfolding of the relation of the Holy Ghost to our Master's second coming. The single pound given to each servant signifies the Holy Ghost, the Divine Endowment for service of every consecrated disciple. The Spirit in His Divine personality is given in equal fullness to every child of God who will re-

ceive Him. For it is not a part of the Spirit, or a gift of the Spirit, but the Spirit Himself, a real and indivisible Person who comes to dwell within us. The same pound was given to every servant, and the same Holy Spirit it is the privilege of every Christian to receive. But the one pound by wise improvement was increased to ten; and so one Christian allows his great and Divine endowment to remain unused and unimproved, while another by wise and faithful exercise becomes mighty for God and enriched with all fullness of blessing, fruition and reward.

Now this pound was given to the servants to be used in service with a view to their Master's return. His departing command was, "Occupy till I come." And so the Holy Ghost is engaged in preparing for Christ's coming back again. He is the great administrator of the present age, and the one goal to which the age is ever moving is Christ's return. This glorious event the Holy Ghost has predicted in the visions of prophecy which He has inspired. And it is His to make the vision plain and reveal it in these last days to the eye of faith and the heart of love. How wondrously is He opening the sealed prophetic scroll! How tenderly is He breathing in the heart of the waiting Bride the longing for her Lord's returning! How mightily is He praying out in her being the advent cry, "Even so, come, Lord Jesus, come quickly!"

Then it is the work of the Holy Ghost to call out and prepare the Bride. He is doing so to-day. It is a time of deep spiritual movements, of heart cleansing and separation from the world. God is calling out His peculiar people and deepening Christian life in the hearts of consecrated men and women in a very marked way. It is the beginning of the great apocalyptic vision, "The marriage of the Lamb has come, and His wife has made herself ready." The Holy Ghost is also accomplishing the great work of "calling out a people for His name" from all nations, and sending the Gospel out "as a witness" before the end come. The great missionary movement of our day is the special preparatory work of the Holy Ghost. Surely He has Himself undertaken it; and along with this movement within the church, leading to the consecration of means and money in a most remarkable way, there is a providential movement among the nations quite as significant. The same Spirit that raised up Cyrus and put down Babylon is to-day turning and overturning among the kingdoms of the world, and preparing a highway for the coming of the Son of man. It is a strange and living age. It is an age on ages telling. The air thick with dynamic forces, and the last remnant of the century teems with immense and infinite possibilities. Through all the mysteries and intricacies and perplexities of human strife, ambition, diplomacy, war, invention, progress, culture and crime, intensest good and most monstrous and pretentious evil, we can trace the wing of the overshadowing Dove brooding once more upon the face of the deep, and about to bring forth that fairer new creation which sin and Satan shall blight no more, and where humanity shall reach at last its high Divine ideal under the glorious Son of man.

The Holy Ghost in the whole creation and in the hearts of Christ's praying people is groaning and crying for that blessed day. He is calling us to be workers together with Him in hastening it on. He is "loving us to jealousy" with an infinite desire that we shall realize all the glorious possibilities of our high calling, and share with our coming Lord and Bridegroom the full inheritance of the ages to come. Oh, that we may not disappoint His love or come short of our blessed hope!

THE CHRISTIAN ALLIANCE

AND FOREIGN MISSIONARY WEEKLY.

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THE CHRISTIAN ALLIANCE,
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Editorial Correspondence.

PITTSBURG.

A FEW days' break in the long chain of our convention work, a bright and blessed Easter Sabbath and sweet communion service in New York, a little time to adjust future appointments and press through present duties, and we were off again among the dear Alliance people through the land.

This time our journey led us first to Pittsburgh. It used to be the blackest, dirtiest, and smokiest of cities. But a few years ago the discovery of what seemed to be boundless supplies of natural gas shed a new light on the sombre face, and Pittsburgh arose from the dust, washed her face, put on bright and beautiful garments, and promised to be one of the fairest cities of the continent. The promise has been slightly disappointed of late, as the natural gas is somewhat failing and a little of the old smoke is returning; but business is really reviving and Pittsburgh people were hopeful and thankful.

In our Alliance work a still more cheering change has come over the dear old Iron City. For many years the blessed work of the Four-fold Gospel has been under many clouds. There have been trials and trials of both faith and patience; but the little flock of true and tried ones has stood firm, and the days of recompense have at last begun to come. We have just closed a most delightful and encouraging convention. It is the most hopeful meeting, by far, that we have ever held in the twin cities on the Ohio. It was held in the city of Alleghany, but so near to Pittsburgh that large numbers of the Pittsburgh people attended. For the first two days the services were held in the noble Carnegie Hall, and for the last day in the North Avenue Methodist Church, a large and central church near by.

The meetings were excellent. The average attendance in the afternoons and evenings must have been, at least, 500,

and they were stalwart and solid friends. There was much solid teaching and much deep spiritual blessing.

Mr. Funk had come on a few days in advance to hold preparatory services. Mr. and Mrs. Senft, who have so strongly held the whole Pennsylvania work together, were there throughout. Mr. and Mrs. Kirk, of Ohio, led the singing with great sweetness and power. The Misses Bird also sang often and well of Christ and full salvation. Mr. Stebbins was present on the opening Sabbath morning and sang a sweet solo, "Saved by Grace." Rev. Mr. Pringle, of Mount Pleasant; Rev. Mr. Knox, of Alleghany; Rev. Mr. Rennox, of Corry; Rev. Messrs. Davis, McIlvaine, Turner and others also took part. Rev. Mr. Farr gave four most excellent addresses on Sabbath and Monday. Rev. Mr. Gaebelein, of New York, was there and gave an excellent address on the Jews. Mr. Merritt came on Monday morning and stayed throughout and was at his best. Mr. Simpson was present throughout. Mr. Whiteside, who has had charge of the mission in Pittsburgh for many years, was the heart and soul of the deep spiritual movement that was back of this convention. And our long-tried friends, Mr. Conley and Mr. Best, were shoulder to shoulder and heart to heart with him through it all, and their strong faith and bold and boundless enterprise stopped at no effort or sacrifice to secure a successful meeting.

We were delighted to find so large and strong a constituency of true-hearted friends of the work. At the closing meeting it became manifest how deep the interest was when one hundred persons arose and offered themselves as volunteers for foreign missionary work, and a much larger number testified to special spiritual blessing received in the meetings.

A strong committee was appointed as a provisional board of managers for the Alliance in these cities. And another committee was appointed to organize the State work with representatives from all the leading towns.

Mr. Whiteside's Mission, at 950 Pennsylvania Avenue, is at present the centre of the work in Pittsburgh. It was opened in faith as the headquarters of the Alliance work, and now God has backed it up by a true and tried constituency of solid and earnest friends. God bless the Alliance work in Pittsburgh, Alleghany and Pennsylvania.

Count It All Joy.

WE do not always feel joyful, but we are always to count all joy. This word "reckon" is one of the key words of Scripture. It is the same word used about our being dead. We do not feel dead. We are painfully conscious of something which would gladly return to life. But we are to treat ourselves as dead, and neither fear nor obey the old nature.

So we are to reckon the thing that comes a blessing; we are determined to rejoice, to say, "My heart is fixed, Lord, I will sing and give praises." This rejoicing by faith will soon become a habit, and will ever bring speedily the spirit of gladness and the spontaneous overflow of praise.

Then, although the fig tree may wither and no fruit appear in the vines, the labor of the olive fail, and the field yield no increase, the herd be cut off from the stall, and the cattle from the field, yet will we rejoice in the Lord and glory in the God of our salvation.



The Faith of Joshua.

BY REV. A. B. SIMPSON.

THE fact that Joshua alone of the Old Testament worthies bears the very name of Jesus and is the special type of the "Captain of our Salvation," in itself would prepare our minds to expect in his life and character the most marked and impressive qualities. His work bears the same relation to that of Moses that the Gospel does to the law and faith to human effort. We may, therefore, look for the very highest lessons of faith in the story of his life, which might indeed be called in the language of the New Testament, "the good fight of faith." But faith has its roots as well as its fruits, and Joshua's triumphs began far back in the discipline of the wilderness.

I. JOSHUA AS A SERVANT.

He is introduced to us as the servant of Moses, or more literally, "Joshua, Moses' minister." The first qualification of leadership is to have learned to follow and obey. The best generals have come from the ranks. Moses' successor was for forty years Moses' servant. Joshua's submission to Moses expressed a good deal more than service to an earthly master; it really implied his submission to the law, and the deeper spiritual discipline which must come in every successful life, in the surrender of self and the complete subjection of our will to the perfect will of God. Joshua's greater successor and antitype, the Lord Jesus Christ, was made under the law that He might bring us the adoption of sons. The law has its indispensable place in the discipline of every Christian life, and the more thorough the work the more complete will our sanctification be. If we, like Joshua, have had our full apprenticeship in the service of Moses, we can say, "I through the law am dead unto the law that I might live unto God."

II. JOSHUA AND AMALEK.

It is not a mere incident that we find Joshua leading the hosts of Israel in their first battle with Amalek in the wilderness. Amalek, we know, was the type of the flesh, and Joshua's victory represents the conflict which must come in every spiritual and victorious life with our old and carnal self. Not only must we learn to bow to the law, but we must learn to trample the flesh under our feet. Every victor must first be a self-conqueror. But the method of Joshua's victory was the uplifted arm of Moses on the Mount. As he held up his hands Joshua prevailed, as he lowered them Amalek prevailed. It was to be a battle of faith, not of human strength, and the banner that was to wave over the discomfited foe, "Jehovah-nissi."

This, too, is the secret of our spiritual triumph. "If we are led of the Spirit we shall not fulfill the lusts of the flesh." "Sin shall not have dominion over you, for ye are not under the law but under grace." Have we thus begun

the battle and in the strength of Christ planted our feet on our own necks, and thus victorious over the enemy in the citadel of the heart, been set at liberty for the battle of the Lord and the service of others? It was the lack of this that hindered the life of Saul, and it has wrecked many a promising career. One enemy in the heart is stronger than ten thousand in the field. May the Lord lead us all into Joshua's first triumph, and show us the secret of self-crucifixion through that greater Joshua who alone can lead us on to holiness and victory!

III. JOSHUA AS A FAITHFUL WITNESS FOR GOD.

The time soon comes when Joshua must take a more positive stand in the line of that life of faith to which he was Divinely called, and show that he could trust his Lord in the face of difficulty and in the midst of opposition. He is appointed as one of the spies to search out the land, and on his return with his brethren the crisis of his life occurs. We know the story of their ignoble fear and cowardly faithlessness. It was then that he and Caleb stood true to God and nobly declared in the face of a rebellious and mutinous multitude that the task to which God had called them was not too hard, and that if they would but trust and obey and be true to God He would bring them into their inheritance, and their enemies would find their strength departed from them. It was a forlorn hope which he so bravely led, but none the less he stood true to his post and won his future recompense. It is not our success in witnessing for God that counts, but our fidelity. Caleb and Joshua were grandly faithful, and God remembered it when the day of visitation came. It was a very difficult and unpopular position, and all of us are called in the crisis of our lives to stand alone, and in this very matter of trusting God for victory over sin and our full inheritance in Christ, we have all to be tested very much as Joshua was.

Our brethren even in the Church of God, while admitting in the abstract the loveliness and advantages of such an ideal life, tell us, as they told Israel, that it is impracticable and impossible, and many of us have to stand alone for years witnessing to the power of Christ to save His people to the uttermost, and, like Caleb, following him wholly, if alone. But this is the real victory of faith and the proof of our uncompromising fidelity. It is men who have learned to stand where Joshua stood whom God can trust with the great interests of His kingdom in the hour of peril. Let us not, therefore, complain when we suffer reproach for our testimony or stand alone for God, but thank Him that He so honors us, and so stand the test that He can afterwards use us, when the multitudes are glad to follow.

IV. JOSHUA'S WAITING YEARS.

He, too, like Moses, must have the wilderness. He had chosen the Lord uncompromisingly, and his inheritance was assured, but he must wait for forty years until the unbelieving generation had passed away, and the fullness of the time had come. So faith with us all must be tested by the hardest of ordeals, waiting. This little word runs like a silver thread through all the promises, "Wait on the Lord, be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord." It is not so hard to give one testimony for God even in the face of peril and the prospect of death, as to stand immovable in the attitude of faith through all the years of disappointment and delay while all the influences around us are fitted to depress and hinder.

There was very little in that half century of ceaseless

tramping through the desert amid a gainsaying people to sustain the faith of Joshua. The time seemed to be almost wasted and the precious years to be going by in vain, and he to be suffering for the sake of a worthless multitude who did not even appreciate his forbearance and patience. But all this discipline was needed by him, and served to ripen his character, as the long summer days mellow the rich fruit of autumn. Horticulturists tell us that the autumn apples are much richer and more durable than the early fruit of summer. It is because they have had the summer heat and the slow maturity of the whole season. So the great Husbandman honored the faith of Joshua and so He is teaching us, perhaps in the school of patience, the lesson which could not be learned in a moment of impatience or an outburst of impulsive haste. Let us be patient, let us learn to wait, let us accept the long lessons and the slow developments of His providence and grace, and we shall find as He has said, "They shall not be ashamed that wait for Him," and that our blessings, like good investments, carry compound interest and multiply as they linger.

V. JOSHUA'S LIFE WORK.

At last in the maturity of his years the high calling comes and the mantle of Moses falls upon his servant, and even a higher ministry than he had claimed opens before the well-trained soldier. The work to which he was called was that of a soldier, to lead His people into their inheritance and subdue their enemies before them. The charge given to him in the first chapter of Joshua reveals to us both the nature of his commission and the secret of his success. Two watchwords stand prominent, viz., faith and obedience. "Only be thou strong and very courageous" was the first condition of victory, and the second, "Observe to do according to all the law which Moses commanded, turn not to the right hand nor to the left." Armed with these two charges he went forward to a career of conquest, unexampled in the history of war; first, subjecting in three great campaigns no less than thirty one sovereignties; and then dividing their inheritance among his followers, and thus laying the foundation of the future state, according to the direction of Jehovah, on an equitable and permanent foundation. If Moses was the greatest of legislators, Joshua was the greatest of conquerors and administrators; and yet the work was not his own, for he was but the echo of another voice and the instrument of a mightier hand, and the very secret of his life lay wholly in the fact that it was entirely a life and work of faith, and he himself but the obedient instrument of the greater Captain who went before him. For this, after all, is the essence of faith, to let God work and to be simply the responsive instrument of His power and will. This was Joshua's work, and so God worked in him mightily to the "pulling down of strongholds" and the building up of His kingdom.

VI. THE CHARACTERISTICS OF JOSHUA.

He was pre-eminently a man of action. Few of his speeches are recorded, and even they sound like deeds rather than words. The commission given to him says nothing about what he shall say, but only about the places where he shall set the soles of his feet. This was to be the feature of his life work, putting his feet down on God's commands and promises and marching on in victory. He was not only a man of action, but of very forceful and positive action. When he put his foot down it meant something. He put his whole weight on it, the whole force of his being was in all

he did. Nowhere in the history of war is there anything to be compared for strength and celerity of movement and stroke with the battle of Gibeon, where, marching all night, he suddenly threw himself like an avalanche on the confederate kings and broke their ranks to pieces by the tremendous power of the blow. The movements of Cromwell, Havelock, Stonewall Jackson, are the modern counterparts of his incomparable campaigns.

Joshua was also a man of persevering action; the enterprise that he began he thoroughly completed. When he started to march around Jericho he never stopped until the seventh round on the seventh day was completed and the walls had fallen with a crash of thunder. When he fell like a thunderbolt on the hosts of the Canaanites at Beth-horon he never stopped until they were utterly destroyed, and when the day itself was too short, he lifted his hand to heaven and stayed the sun and moon until the work was finished. When he began the work of conquering Canaan he ceased only when it could be written, "So Joshua took all the land. There failed not aught of all that the Lord had spoken, all came to pass." Beloved, what are we doing to act our faith, and how fully are we finishing our work?

VII. JOSHUA'S FAILURES.

These qualities were not without their human imperfections; but even these are encouraging, as they teach us how God can overcome even our mistakes and bring good out of our shortcomings.

The first failure was through the sin of Achan, but when this was thoroughly put away in judgment it was overruled for greater good, and Israel went forward in uninterrupted victory. Another failure for which Joshua was more directly responsible was the haste and impulsiveness with which he yielded to the request of the Gibeonites, and allowed them to ensnare him into a forbidden alliance, thus entangling all the future by a league which was directly contrary to the command of God, yet doubtless this also taught valuable lessons and more watchful dependence upon God for counsel and direction in every step, and prevented future complications.

These imperfections teach us that in the most advanced Christian life we are not even a moment safe without entire dependence upon the wisdom and power of God, and the more terrible declension which followed the death of Joshua and left Israel ere long in a worse condition than even the wilderness, only shows the more emphatically how the most consecrated life needs to watch against temptation and walk closely with the Master. The closing years of Joshua's life were spent in serenity and rest in the city which Israel gave him as an inheritance. Its very name, Timnath-serah, is finely expressive of the blessing which follows a victorious life of faith. It means "the City of the Sun," and suggests the fullness of light and Divine guidance and communion, which God will recompense both here and hereafter to those who fight the good fight of faith. Of such He has said, "He is not ashamed to be called their God, for He hath prepared for them a city." And even here they walk in the light of that city which "hath no need of the sun; for the Lord God Almighty and the Lamb are the light thereof." For he who walks with God in obedient faith "shall dwell on high, his defence shall be the munitions of rocks. His eyes shall see the King in His beauty and the land that is very far off." There is a place of rest and fellowship where we may dwell with God in light and cloudless communion, above the scenes

of earthly strife and sin. Come beloved, and let us "walk in the light of the Lord."

The best of all the lessons of this victorious career is that which leads us to a better Captain, and to lose sight of Joshua as we look unto Jesus, "the Author and Finisher of our faith" who not only has set for us the pattern of obedience, but who comes to take us by the hand and lead us to the heights of victory. The most instructive scene in Joshua's life was where, prostrate on his face before the walls of Jericho, he ceased to be captain and accepted the leadership of the heavenly Master, who stood above him exclaiming, "Put off thy shoes from off thy feet; as Captain of the Lord's host have I come." From that hour Joshua was himself but a follower, and a form unseen marched before him, while he constantly asked, "What saith the Lord unto His servant?"

This is the attitude of victory for us all; Joshua has passed away, but Jesus remains, "The same yesterday, to-day, and forever."

"Our Captain calls us forth,
To conquest and a crown;
Our feet, through Him, shall tread
The powers of darkness down;
A feeble saint shall win the day,
Though death and hell obstruct the way."

△ CHILDREN'S CORNER. △

Junior Missionary Alliance.

Dear Children:

How many of you wish to join the Junior Missionary Alliance? Our president, Dr. Wilson, wrote you a letter soon after its organization telling you that it is a branch of the International Missionary Alliance, formed for the purpose of interesting children in sending the Gospel to our heathen brothers and sisters. It is also intended that you shall learn the doctrines of the Four-fold Gospel and spread these truths so that many may be led to Christ before He comes.

Do you realize that He is trusting you with the work of helping to save this generation of children who have never heard His name spoken even once? How sad the sight of these heathen children must be in God's eyes,—but not more so than the sight of American boys and girls who know all about Christ's dying love, and wilfully disobey His last command letting a few consecrated ones do all the work. How many of you are organized into bands? Thus far, only a few have reported to the secretary of the Junior Missionary Alliance. Their names are:

1. King's Children, organized January, 1891.
2. Boy's Crusade, organized June, 1893.
3. Primary Class of Sunday-school.
4. Congo Band.

(These four bands are connected with the Gospel Tabernacle, New York.)

5. We Will Help Society, Granby, Conn.
6. Self-Denying Band, Detroit, Mich.
7. Blossoms of the King's Garden. Philadelphia, Pa.
8. Junior Alliance, Richfield Springs, N. Y.
9. Sunbeam Band, Sing Sing, N. Y.
10. Blossoms for Christ. Oregonia, Ohio.

11. Willing Workers, Kenwood, N. Y.

12. Willing Workers, Port Leyden, N. Y.

To report, is simply to send the name of your band and its leader to the secretary. If you are not connected with any society but wish to help with your prayers and offerings, you are just as welcome to join us. All funds must be sent to Mrs. A. B. Simpson, Treasurer of the Junior Missionary Alliance.

There are many children in our orphanage at Khamgaon, India; and more than a hundred connected with our missions on the Congo, and in the Soudan, needing support. Who will take Kimsuide, Mbongo, Lutete, and others? Or, if you prefer a Chinese child to an African, we can give you lang Fuh An, U Kin Kuei, Chong Kuh Au, etc. Then there are the children of our brave missionaries; how many of these will you care for? Several of our bands are doing good work in this way, but others should follow. Two boys in Worcester, Mass., support a boy in Africa, and every cent they send is earned by hard labor. They see, by faith, their boy becoming an evangelist, and teaching his own people, and they say they will support him as long as they live. God blesses little things. One child sent in all her Christmas money. She said that this year she wanted to give all she had to the One she loved best, and that was Jesus. This is the kind of missionaries we need at home.

One of the ways to keep interested in your work is to take up a systematic course of study on missions by the simple method of questions and answers. The following studies can be had in tract-form: A Child's Lesson on Divine Healing, The Lord's Return for Children, The Study of India.

A lesson on Africa, as well as one on salvation will soon be published. You may think these studies long and uninteresting, but you would surely change your minds if you could hear our class in the Tabernacle commit them to memory, and show their interest in being willing to leave their pleasures after a day at school to engage in Bible study and mission topics. God is blessing the lessons because He Himself gave them to the writer.

In conclusion, let me ask you, dear children, to lay up much treasure in heaven this year through your prayers and self-denial. Give the very best you have, for God is not satisfied with anything less; and then it is such a privilege to give to such as He.

Let us see what He says in Matt. xix. 29. "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundredfold, and shall inherit everlasting life."

From your loving friend,

E. M. BRICKENSTEEN,
Secretary of the Junior Missionary Alliance,
692 Eighth Ave., New York.

A Missionary Penny.

FIFTY YEARS ago, says *The Spirit of Missions*, a child gave a penny to the missionary box. A little tract costing just one penny was bought with it, and someone gave it to a young man, the son of a Burnam chief. He traveled two hundred and fifty miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized.

Children, invest your pennies for Jesus, and your own souls will be enriched thereby.—*African News*.



Young Men.

WESTMINSTER clock tower is surmounted by a belfry three hundred and twenty feet high. The clock has four faces thirty feet in diameter, and it strikes the hours on a bell weighing nine tons, known as "Big Ben." Would to God that the Holy Spirit would seize the bell rope of the "Big Ben" of revelation that hangs in the dome of heaven, and ring out a clarion call to the myriads of young men who are rushing headlong to ruin. Comrades, we want your undivided attention. Let us, one and all, stop for a moment and ask ourselves three momentous questions:

I. *Whence am I?* When God sat all alone, with the Son and Spirit in the council chambers of eternity, when He drew the architectural plan of the universe, when He conceived the plan of redemption, beyond all stood man in the eternal purpose. Could we enter the private office of Him who made all things by the breath of His power, could we behold the plan, we would find, even to the minutest detail, from the construction of a grain of sand to the controlling of a sweeping Alcione, all things were created for man. Oh, soul-stirring! Oh, heart-inspiring thought! We came out from behind the veil of the eternal past.

II. *What am I?* I am a man. What is man? How few quote that text in the eighth Psalm correctly! How few have caught the psalmist's idea! It is usually quoted in deprecatory terms of man. But that is not the thought. The inspired poet goes out on a starry night on to the highlands of his imagination and, upon the observatory of inspiration, he looks up into the heavens thronged by myriads of worlds, and suns, and systems, all willed into being and upheld by a Being who lights the torch of reason, and whose love and power are but dimly mirrored in the human soul. He becomes overwhelmed by the sight, and exclaims, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that Thou art mindful of him?" Oh, the divinity of man!

A short time ago an expert was going along the streets of London, and he dropped into an old auction room. As he entered, his eye caught a picture that was lying among the rubbish. It was only an old, grimy, dingy piece of canvas, 28½ by 40½ inches; but the unmistakable idiosyncrasies of Rubens' master-hand stuck out all over the ancient daub. He concealed his amazement, and said to the proprietor, "What will you take for

that old picture?" And he said, "Oh, about thirty-five shillings." The sum was gladly and quickly given, and the picture put into the hands of a professional cleaner, and in a few days it was worth five thousand dollars, and, doubtless, is now admired by thousands of people. It is our honored privilege to go into the dives of sin, into the auction room of hell itself, and there we see the agents of sin making merchandise of immortal spirits. To the superficial observer they have lost all traces of humanity, save the upright position; but the expert eye—the eye trained by the Holy Ghost—sees through those rags, penetrates the dirt, and, amid the bruises and blots catches the touches and colorings of a Master hand. The price has been paid. He who seeks till He finds, quickly cleanses and retouches the picture, and hangs it in the art gallery of the skies with the patriarchs and prophets and apostles.

What is man? How shall we define him? He is a fortuitous concourse of atoms, does not answer the question. He evolved from mud, does not satisfy. That he was led by the feelingless hand of a blind science through a circuitous and unsurveyed route from a tadpole ancestry, does not suffice. Oh, man, thou camest forth from God! In Christ Jesus thou art like God. Know thyself, oh, my brother.

III. *Whither am I going?* Coming forth from the hand of God, freighted with the possibilities of omnipotence, the germ of awful or glorious destiny, the object of Christ's redemption work, the receptacle into which the everlasting father heart of God pours His boundless love, it is the most perplexing question how few young men we find whose souls are fired with a Spirit-baptized ambition to enshrine their memory in the hearts of a benefited world, and to have their names carved upon the monument of immortality! Oh, that we could say something that would cause an echo that might touch a larger soul overflowing with the mother cry of Jeremiah, burning like the fire-touched lips of Isaiah, stirred with the impulse of Peter, and animated by the uttering energy of Paul, who could induce a hundred thousand young men to take up the diamond pen of an intensified purpose, held by a living faith, and dip it deep in the fountain of truth, and write well-rounded sentences that will glow forever on the pages of human history, shine like golden, fire-lit capitals on the eternal scroll, and be read with rapture and delight in the chronicles of eternity.

WALTER RUSSELL.

WORK AT HOME.

All-Day Meeting, Seattle, Wash.

AN ALL-DAY meeting was held in Preetz's Hall, Seattle, March 21. The meeting began at ten o'clock in the morning and continued until 6 P. M., with but twenty minutes' intermission, at one o'clock, for light lunch. The first hour was spent in earnest and continued prayer for the Holy Ghost to take full charge of the meeting. He made known His presence before the prayers ceased, which were turned into thanksgiving and praises. Rev. A. B. Frazer, a dear young minister whom the Lord sent to us in answer to prayer, preached with great freedom and power which brought forth a cloud of witnesses.

The afternoon session was even more abundantly blessed than was that of the morning. If brother Frazer preached "The Word, the Truth, and the Light" with power in the morning, it was with increased power in the afternoon. The Holy Ghost spoke mightily through him and hearts were blessed as never before. As he was about to read the Scriptures, a sweet, low-voiced sister, so difficult to hear usually, with a very clear strong voice began to shout, "Praise the Lord!" "Why do you not all praise the Lord!" "All praise the Lord!" All did "praise the Lord" and that in not their softest tones! Thus, twice interrupted, our young brother said, "I would not dare even to read the Scriptures and hinder the Holy Ghost in His work." When there came a waiting hush, and our brother began. All knew the waves had gone over him and he was "filled with His goodness, lost in His love," and for that hour saw "Jesus only."

"The Lord giveth grace and glory" "no good thing will He withhold from them that walk uprightly."

Praise Him all ye people!

MRS. ALFA V. FREEMAN,
Secretary of the Christian Alliance, Seattle, Washington.

A Lesson in Praise.

THE MEETING in our mission was very cold, and several of the preceding ones had been just like it. The fact had been evident to us, and special prayer concerning it had been offered. On this night things seemed worse than ever. The spirit of destiny seemed to be absent, and the leader of the meeting began to think the sudden spell of warm weather had something to do with it. Possibly prayer was needed, so a brother was called on to lead us; but still things didn't improve much.

Before the meeting opened it was noticed that the record of praises (we keep such a record) for the last few days was blank, but the circumstance was not specially attended to. We were not looking that way for the remedy, and so were not specially impressed by this fact. The Lord, however, was, and had a special lesson for us.

About this stage one felt called on to bear witness for the Master, and following this testimony was another, in which the note of praise was very distinctly sounded. The note was taken up and the effect was immediately noticeable in the presence of the Holy Spirit, and where people had been slow to speak now several were on their feet at the same time. Our after-meeting for prayer was turned into one of praise, and, before we broke up, the doxology was sung three times, as well as part of another hymn of praise.

The lesson was a very precious one. May God bring it to many of His people, "Whoso offereth praise glorifieth Me!" It is His due—our duty and privilege. So if you find things moving sluggishly, either in your work or in your own spiritual life, try a good outburst of praise.

PERRY R. NUGENT.

Richmond, Va., March 1, 1895.

A Day of Small Things.

IT WAS a very stormy night and the rain fell in torrents when the evangelist left home to lead a meeting in a neighboring city with the heart praying, "Lord, use me to-night."

Arriving almost wet through at the church, they found at the hour of service but two people waiting, the minister and the sexton.

"Why," exclaimed the minister, "is it possible that you have come? My wife told me that it was too bad to go out and I live but next door, and you have come all the way from Z—."

"Jesus sent me," was the response, "we will have a prayer-meeting anyway."

In a few minutes the audience was increased by four more, two dear elders (pillars of the church), and two children lately converted.

It seemed as if there was not much need of an evangelistic service that night. Just a moment after that a young man came in; he was a stranger to all the company, and also a stranger to God. Then a few Christians entered.

The evangelist went to the front part of the church, and the little congregation of about ten followed. After a few moments' talk they all bowed in prayer, and the Holy Spirit began to work in hearts. Every unsaved soul in that meeting, viz. one, was gloriously saved. A husband and wife was reconciled and received the Holy Spirit. The others—all, without one exception, did definite work with the Lord, and the evangelist looks back on that night as one of the most profitable meetings ever held or witnessed.

Praise God for the day of small things, as looked at here below, but which are counted above as a day of rejoicing.

Dr. J. WILBUR CHAPMAN, assisted by Mr. Peter Bilhorn, has been carrying on an unusually successful revival work at Urbana, Ohio. Hundreds are being added to the church, and the unsaved are continually coming to Christ.

SABBATH SCHOOL

Lesson for May 12, 1895.

BY REV. W. H. WALKER, BATH ON-THE HUDSON, N. Y.

JESUS BEFORE THE HIGH PRIEST.

Mark xiv. 53-64.

However much the biographers of Christ may seem to differ with reference to the chronological order and position of some of the events of Christ's life, we find when the last great events have been reached, there is a coming together of the sacred narrative, and they each combine to emphasize the sufferings and death of our Lord Jesus Christ.

The interval between our last lesson and this is full of instruction and should be noted. Judas was entering the scene of agony as we last separated, and meanwhile he has betrayed his Master with a kiss, and delivered Him into the hands of sinful men. Jesus has been taken, and is about to begin a series of examinations previous to His death upon the cross. The combined world powers are to express themselves with reference to Him. The ecclesiastical and political heads are to unite in rejecting Him. Our present lesson gives Jesus gathered before the Council in the palace of Caiaphas, the high priest.

I. THE COMPANY GATHERED TOGETHER.

They had hurriedly gathered together in the place of the high priest (Matt. xxvi. 57). The group was composed of the high priest, chief priests, scribes and elders. They had gathered for purposes of consultation and arrangement of details of the trial of Jesus Christ. What a marvelous position for the Creator and Governor of the world to be in; viz., to stand at the bar of human justice, shall we say? Nay; but rather, human envy and bitterest hatred! If justice is to be done, He has nothing to fear, for He had done no hurt, and could not be convicted of any sin. His own personal character was unimpeachable. His own works had been a constant testimony to His benevolence and God-appointed mission. He had gone about doing good. There seems to have been a solemn unanimity concerning Him, viz.—to get rid of Him at any cost.

How thoroughly man shows himself out here as having no heart for God, and no eyes to recognize Him in their midst! How free and independent they were in their action, how determined to have their own way, and how uninfluenced they were in their act, excepting as they were influenced by Satan and their own wicked hearts! There was a power, however, behind their action, guiding everything for the glory of God. There was a purpose to be fulfilled by His death,

and though this did not in any way operate to *interference of their freest action*, yet it remains true that "He was delivered by the determinate counsel and fore knowledge of God."

There was a fulfillment of prophecy in their action at this very time. Did not Isaiah foretell that He should be as a sheep to the slaughter? And here they take Jesus and lead Him away, and so fulfill the prophecy.

II. PETER FOLLOWING AFAR OFF.

Why following at all, if he was not at bottom true to his Master, and desirous in the main of honoring Him.

How did he get into this condition of distance from Him, which led to such sad results? There is always something beyond the mere fact of failure in a Christian open breaking with God is but the fruit of a secret departure from Him in heart and conscience.

The root of Peter's failure is to be found beyond his distance. He had discussed with others, "who should be the greatest in the kingdom." When Christ intimated that one of the disciples should betray Him, Peter had been loud in his protestations of fidelity to his Master. "Though all should deny Thee, yet will I not I. If I should die with Thee yet I will not deny Thee." He had slept when he ought to have been watching, and evidently needed to learn lessons of himself, which he could only learn by the permitted failure. How strange and sad it is that so many of God's children have sometimes to be permitted to fall ere self confidence is thoroughly rooted out of them!

There seems to be in Peter at this time a strange mixture of fear and devotion, of weakness and strength. The fact that he followed at all at this time indicates a measure at least, of devotion. The fact that he followed afar off indicates a measure of trembling fear. He wanted to see the end (Matt. xxvi. 58), and we will give him credit for, at least, more than a desire of mere curiosity.

He even followed to the palace of the high priest, which was like him, for often a reckless boldness characterized him; here he exhibited the boldness of zeal. There was another kind of boldness exhibited in John; viz., the boldness of love—ardent affection. John was in the palace, and came out and took Peter in (John xviii. 15, 16). The most effective service is rendered by love rather than by a merely inflamed zeal. One time Peter and John started on a race to the empty tomb in Joseph's garden, and we find John did outrun Peter, and came first to the tomb, yet lacked boldness to enter in. Peter on arriving, blundered in, and took in more fully and more quickly the situation. Love is always the swifter of the two and the most enduring and God-honoring. If we could weld these two disciples together and then divide them equally asunder, and thus give to Peter some of John's devotion and to John some of Peter's zeal, we should have in both what represents the most needed life, viz.: a zeal tempered by love, and a line enthused by zeal.

Peter sat with the servants in the palace

and warmed himself at the fire which they had kindled. This was no fit place for him, mixing as he was with the enemies of Jesus. No wonder he was cold when he had gotten into such a distance from his Master and into such questionable company! We may ask the question, "What doest thou here, Peter?" How this question appeals to us, in those unchristian associations into which even many of God's children enter! Peter was on the Broadway leading to the sad denial of his Lord, and the lesson to us is, Beware of your associations.

III. SEEKING FOR WITNESSES.

What kind of witnesses were they seeking for? We read witnesses against Him. For what purpose? To vindicate Him—to give Him justice? No; but to put Him to death. If they had sought for witnesses to substantiate His claims, how easily they could have been found. Deeds of kindness—miracles of healing—and those upon whom they were wrought if they were allowed in court, what a powerful witness they would have been for Him! Jesus was quite willing that the evidence of His Messiahship and claims should be found in the practical character of the life He lived, and the works He wrought—"If ye believe not Me, believe the works: the works that I do; they bear witness of Me that the Father hath sent Me. John bore witness of Me. The Father Himself which hath sent Me hath borne witness of Me. Your very Scriptures have borne witness of Me. And the Moses in whom ye trust, hath also borne witness of Me, for he wrote of Me (see John v. 30-45)."

Why not give these witnesses a chance to testify? Oh, no; they had already made up their minds to get rid of Him, by hook or by crook they will do it. They did not care what sort of false witnesses testified, even though they were false, and rewarded Him evil for good, even to the depriving Him of life (Psa. xxxv. 11, and compare Acts xxiv. 1-13). They found no witnesses against Jesus, until, at last, some one said, "We heard Him say, 'Destroy this temple that is made with hands, and in three days I will build another not made with hands;'" but on this, also, there was disagreement. They added to His words, put a meaning upon them He did not intend, thus garbling His statements, and putting into them their own wicked desires.

What was Jesus doing all this time? Why did He not enter into controversy with them? If innocent, why not demonstrate it? How significant that the only Man who could have stood up for His rights, and have completely vindicated Himself answered never a word. Well might they marvel.

This itself was a fulfillment of prophecy. "Who when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously." "He was led like lamb to the slaughter, and like a sheep before her shearers, so opened He not His mouth." Thus He becomes to us an example of patient suffering and meek endurance of wrong. It is better to commit ourselves to God, than to stand up on our own behalf.

IV. JESUS QUESTIONED.

The high priest asked Jesus a double question which centred in His Messiahship and His Divine Sonship—"Art Thou the Christ, the Son of the Blessed?" It seems strange that they would ask such questions for they had ample evidence both of the one and the other. If they had but compared the Messiah of their prophets with the Christ of history they would have seen how completely the one fulfilled the other, but they failed to do this, and so fulfilled them in condemning Him.

Christ here would not give additional evidence to them, for they already had enough. He did, however, make a statement which threw them backward to one of their prophets, and forward to the great event for which everything is waiting; viz., the coming of the Son of Man in the clouds of heaven with power and great glory. The passage of Daniel, to which our Lord refers, was always considered by the Jews as a description of the Messiah. Jesus, therefore, now in His lowest state of humiliation, asserted His claims as the Messiah who shall appear in the clouds of heaven as the Judge of the world.

V. JESUS ACCUSED OF BLASPHEMY.

It is true that if these claims made by Jesus had been made by a mere man they would have been right in their conclusions: it would have been blasphemy. He would have been claiming what did not belong to him. There is no middle way possible between the admission that Jesus was what He claimed to be, or that He was the greatest impostor that ever lived. He cannot even be credited with the merit of being a good man, for no good man would have made such claims for himself.

It will be remembered that when He said to the Jews (Jno. viii. 58; 59), "Before Abraham was I AM." The Jews took up stones to cast at Him, for they felt that He was claiming for Himself an equality with God, which no man merely, had a right to claim.

Again in Jno. x. 30; when Jesus said, "I and My Father are One," they took up stones to cast at Him, and when asked for which of the good works He had wrought they were stoning Him, they replied, "For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God. Again, in Jno. xix. 7, they answered Pilate, "We have a law, and by our law He ought to die, because He made Himself the Son of God." Thus it appears that the rejection of Jesus by the Jews was not merely because of His Messianic claims, but for the deeper reason of claiming to be the Son of God.

HOMILETICS OF THE LESSON.

I. The gathered council.

Its variety of character; its spirit; its purpose.

II. The false witnesses.

Who they were; what they testified; their disagreement.

III. The silent Sufferer.

Why silent; what it means; its lessons.

IV. The sentence passed.

For what; to what; for whom.

Lesson for May 19, 1895.

JESUS BEFORE PILATE.

Mark xv. 1-15.

In our last lesson we had Jesus delivered up to the council held in the palace of Caiaphas, the high priest; now He is delivered up to Pilate, the Gentile ruler, to have the sentence of the Jewish court confirmed; and to have, also, sentence passed upon Him by the representative Gentile power.

What a contradiction it seems for the Jews to be, at the same time, keeping their feast and seeking to kill; but the most glaring crimes have been done in name of, and under the sanction of religion.

We have also Israel's yoke and Israel's crown brought into contrast with each other. They were in bondage to the Romans, and the One of prophetic testimony and hope had come to deliver them, but they, instead of putting the crown of dominion upon His head plaited a crown of thorns for Him, and in maddest confusion, cried, "We have no king but Cæsar!"

It was not Jesus Himself that was here on trial, but all the world powers were also on trial, and, in their condemnation of Him, probably never thought they were passing a judgment upon themselves, which should be a testimony against them both for time and eternity.

In the gathering together in this council, how prominent are the three factors of pride, passion and policy! Pride on the part of the ecclesiastics, passion on the part of the populace, and policy in Pilate.

I. JESUS AND THE COUNCIL.

1. *His Spirit.*

This gathering together was most remarkable. It was a gathering of representative ecclesiastical and civil power—Herod and Pontius Pilate with the Gentiles and people of Israel, and behind it all, a purpose, which they were blind to, and which they unwittingly carried out. (See Acts iv. 25-25.)

They seemed to be perfectly unanimous on one point, viz., to get rid of Jesus. They were not prepared to accord Him the trial they would have given a common criminal. They had delivered Him, up through enmity and hatred, and there is no standing before such a spirit. Joseph's brethren hated him because of the dream of Ruah God gave him, and the thought of his coming supremacy stirred up their enmity against him, and led them to cast him into the pit. Saul's hatred to David was caused by envy; he could not bear to have attributed to David more praise than was given to himself.

2. *Their accusations.*

They accused Him of many things, but could prove nothing against Him. They said that He "perverted the nation," that He "forbade tribute to Cæsar," that "He made Himself a King," that "He stirred up the people," and was "seditious" in His spirit and aims. Not one of these things could be proven against Him.

In connection with all these accusations, how calm and unmoved Jesus was,

answering never a word, inasmuch that Pilate marvelled! There was, however, a real power in the silence—the power which springs from a blameless life. This argument is as unanswerable as its powerful, and needs not be vindicated by words.

Their invocation (Matt. xxvii. 25).

"His blood be on us and on our children," was the mad exclaim, and how forcibly has its solemn meaning been exhibited by the subsequent history of the nation! If they had only added for our salvation, how different would have been the result! What a striking lesson we may learn from it, viz., that all must be brought into contact with the blood of Jesus, either for salvation or judgment.

Their desire was carried out: Jesus was condemned by them, and He was delivered unto them to be crucified.

II. JESUS AND PILATE.

1. *Delivered unto Pilate.*

Jesus had been delivered unto Pilate by the Jews. Here was a fulfilment of prophecy. In Psalm ii. David had said, "The kings of the earth do set themselves" (in determined opposition), and the rulers take counsel against the Lord, and against His anointed. i. e., Jesus had intimated to His disciples that He was to be delivered up to the Gentiles, and be mocked and scourged (Matt. xx. 8, 9). Therefore, He knew it all, and did not stand before them in any spirit of fear or uncertainty as to what the end of it all would be. (See Mark x. 33, 34; Luke xviii. 33, 34.)

It seems as if they were in great hurry to wreak their vengeance upon the head of the innocent Christ, for it was very "early in the morning" when they began their work, and went into committee to consult how they could get rid of Christ. From this fact quaint Matthew Henry draws this practical lesson: viz., "That they which war against Christ and thy soul, are up early, and that, therefore, we ought not to sleep late."

2. *Questioned by Pilate.*

Pilate questioned Jesus, and the subject of most interest to him was that of the kingship of Jesus. This question had been pressed by the Jews upon the representative of Cæsar's power, in the hope that this might hasten and secure a conviction. The Jews accused Him of blaspheming because He made Himself the Son of God; the kingship however, was the question of importance to Pilate.

Jesus was a King—"the King of the Jews." He was born in the Royal city, Jerusalem, in harmony with the teaching of their prophets. He was acknowledged a King by the wise men who came from the East to worship Him (Matt. ii. 2), also Luke xxiii. 3; and even Pilate himself unconsciously witnessed to His Divine Dignity in the very inscription he put upon the cross, "This is Jesus of Nazareth, the King of the Jews." They evidently felt the import of it for they wished it to be altered into "He said, 'I am King of the Jews,'" Pilate however, would not change it, for a Divine power had guided his hand in writing it, and God would have His king confessed even in the midst of the world's combined rejection of Him (John xix. 22).

This question of Pilate gave to Jesus an opportunity of speaking about the nature of His kingdom (John xviii. 33-37). "My kingdom is not of this world; if My kingdom were of this world then would My servants fight that I should not be delivered to the Jews." His kingdom, though to be ultimately in this world, is not to be of it, or from it. It will not be given Him by the world but by the Father; it will not be according to the principles of this world, but a heavenly kingdom set up upon earth when the will of God shall be done on earth as in heaven.

3. *Pilate's dilemma.*

Pilate was placed in a real difficulty, which should be taken into account if we would have the clearest conception of the lesson. He personally believed in the innocence of Jesus, and was quick enough to discern that at the bottom it was for envy they had delivered Him. He even seems to have tried hard to release Jesus to them, (or to have them release Him). The presentation of Barabbas in contrast to Jesus may have been but an effort on his part to secure the release of Jesus. Barabbas was a notable prisoner, and by selecting him Pilate may have thought to change their conviction about Jesus, and to make it more possible for His release.

Pilate was evidently more weak than wicked, and his action in washing his hands would seem to indicate that as far as he was concerned, the responsibility even of his act should be theirs. Vain thought! The "custom" may be observed, and the Jews pleased, and so Jesus must be delivered. Not to be a friend of Cæsar meant more to Pilate than to be the friend of God. He had some respect for Jesus, but he had more for himself and the position he held as under Cæsar; and so he sacrificed truth for custom, and gave sentence that it should be as they desired.

4. *Pilate questioning the people.*

After questioning Jesus, Pilate now begins to question the people, for after all the decision must be theirs, and if possible he must have something tangible to enter, as constituting the ground of the condemnation of Jesus. The first question gathers round the character of Jesus: "Why, what evil hath He done?" to which they have an answer, but not an argument—"If He were not a malefactor, we would not have delivered Him unto thee." This, of course, proved nothing. The next question is, "What shall I do with Jesus who is called Christ?" The moment has come when the decision is to be made, and upon which the destiny of Christ and their own destiny hangs. What shall the answer be, oh! what shall the answer be? Listen, "Crucify Him, crucify Him." Again Pilate questions, "Shall I crucify your King?" Again they answer, "We have no king but Cæsar." Pilate then delivered Jesus over to them to be as they said. Oh, mad populace! True children of them that put to death the prophets! Well may judicial blindness fall upon you, and your own sad prayer be fulfilled! Yet there is hope for the future. The prophecies literally fulfilled in your treatment of your Messiah, are the

guarantee that other of their utterances which have a bearing upon His future coming and your reception of Him shall have as true and as literal a fulfilment!

5. *The scourging of Christ.*

Pilate's weakness and want of courage is seen in the condemnation and treatment of Jesus. If Jesus is innocent why condemn Him? If without fault why scourge Him? There is in this, however, the fulfilment of prophecy (Mark x. 34). In Isaiah, chapter i. 6, we have unmistakably the language of the Messiah when we read, "I gave my back to the smiter and my cheek to them that plucked out the hair." And again, in Ps. cxxix. 3, "The plowers plowed upon my back, and made long their furrows." Thus we have the voluntary surrender of Jesus to these indignities in order that by His stripes we might be healed. Isa. liii. 1, and I. Pet. iii. 24.

6. *Testimony to the sinlessness of Christ.*

This is given from unlikely persons, and at a time which makes it most valuable. Judas said, "I have sinned in that I have betrayed innocent blood," and he threw down the money which he had received as the reward of the betrayal (Matt. xxvii. 4, 19). Pilate's wife had a dream which so affected her that she came to her husband and requested him to have nothing to do with the blood of this just person (Matt. xxvii. 24-25). The centurion as he stood by the cross and saw the patient sufferer expire, and heard the thunder and saw the lightning, and the rocks rend, said, "Surely this was a righteous man." The penitent thief also, (true to the custom of wisdom's children) said, "We receive the due reward of our deeds, but this man hath done nothing amiss." "He was the spotless Lamb of God," the One holy, harmless, undefiled, separate from sinners. Pilate who condemned him said, "I find no fault in Him."

III. JESUS AND BARABBAS.

1. *The contrast between them.*

A greater contrast could scarcely be imagined than the one before us. Barabbas was a notable prisoner, a seditious man, a murderer. Jesus was the pure and spotless Lamb who did no sin, and in whose mouth there was no guile. Barabbas had been condemned; Jesus was innocent. Barabbas knew himself to be guilty, and he also knew Jesus to be innocent. Barabbas was delivered for murder, Jesus for envy.

2. *The choosing and refusing.*

They had to make their choice, now that these two were brought into contact with each other. It must be Barabbas or Jesus. They must do two things—choose and refuse—to choose Barabbas is to refuse Jesus; to choose Jesus is to refuse Barabbas. This same crisis is reached every time the claims of Jesus are pressed upon the soul in the preaching of the Gospel. Decision may be made, yea, is made every time. There is no neutrality and no discharge in this; warsides might be taken, and are taken every time. Even indecision is decision; for not deciding for is decision against. He that is not with Me is against Me. This drama is re-enacted every time we

are brought face to face with God and the claims of truth.

3. The Lesson of substitution.

Barabbas was condemned—not on his trial; and was only waiting for the cross of execution. Jesus Christ took the cross of Barabbas and went free. The cross of Barabbas was occupied, and there was none for him. Barabbas certainly had done nothing to merit his release, and Jesus had done nothing to merit His death, yet the one took the place of the other.

Barabbas could regard himself even after as having been to the cross in his substitute, and walk in the power of gratitude to the One who had affected his deliverance by taking his place. The application of this is clear in the following verse.

Barabbas in his prison cell
Gazed on the heavens fair,
And saw the Paschal moon ascend
In night's empurpled air.
The hours crept on—with awe and dread;
He waited for the morn;
He heard at last the soldiers tread
And saw the bolt withdrawn.

"Barabbas," so the soldier spake—
"I bring thee news of grace.
For Christ, the Man of Nazareth,
To-day will take thy place.
Without the gate shall Jesus bear
The cross prepared for thee.
Go thou to the atoning feast!"
The man of crime went free.

Barabbas saw the darkened earth,
When came the hour of noon;
And slept in peace when Jesus wept,
Beneath the Paschal moon.
Oh, man of sin! in thee I see,
Myself redeemed by grace;
The blood-stained cross that rose for thee
Took every sinner's place.

[For the convenience of our friends at a distance we publish two lessons in this issue, that they may receive the exposition in time.]

TESTIMONIES.

Divine Healing.

RED CREEK, WAYNE Co., NEW YORK,
December 23, 1894.

EVER since my glorious healing, in obedience to God's Holy Word and in answer to prayer, I have felt that my dear Lord would be pleased to let it be known to the readers of THE ALLIANCE.

For eight weeks I had chills and fever, was so reduced in strength as to be unable to work, had to lie down most of the time, had no appetite, my left arm became so bad and weak, I could not lift a plate without great distress in my side, had constant pain, my heart became so affected it was difficult to breathe, had suffocating spells, had to fan myself to breathe. At our Alliance meeting held at my house, one week before the Convention at Sister Ware's, (at Newark), our President, dear Mrs. Shotwell, said I should go to the Convention. I replied that I had not strength to go, couldn't sit up; but if the dear Lord wanted me to go, He must give me strength. Some dear friends said, "I would die on the way." My mother said, "No, the dear Lord would take care of me."

How I felt His precious care! And oh! what strength He did give me in getting ready! As I went I sang all the way, "This is Sweet to Trust in Jesus."

While at the Convention I was anointed in accord with James v. 15, "The prayer of faith shall save the sick, and the Lord shall raise him up."

My arm and side were healed, can work ever since, have gained strength of body, have not laid down a day since. Praise the Lord! I praise Him for His goodness to one so unworthy! I rejoice that He answers our prayers in our Alliance meetings.

The Red Creek Branch of the Christian Alliance, hold meetings every Friday evening, at 7 o'clock in the parlors of different homes. Mrs. L. L. Shotwell, President.

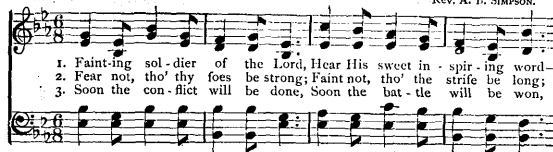
Written for the glory of God,
MRS. JULIA TURNER.

FOUR-FOLD GOSPEL SONGS.

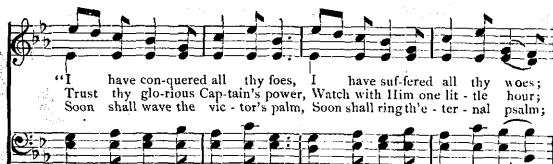
I HAVE OVERCOME.

A. B. S.

REV. A. R. SIMPSON.



1. Fainting sol-dier of the Lord, Hear His sweet in-spir-ing word—
2. Fear not, tho' thy foes be strong; Faint not, tho' the strife be long;
3. Soon the con-flict will be done, Soon the bat-tle will be won,



- "I have con-quer-ed all thy foes, I have suf-fered all thy woes;
Trust thy glo-ri-ous Cap-tain's power, Watch with Him one lit-tle hour;
Soon shall wave the vic-tor's palm, Soon shall ring the-ter-nal psalm;



- Struggling sol-dier, trust in Me, I have o-ver-come for thee."
Hear Him call-ing, "Fol-low Me, I have o-ver-come for thee."
Then our joy-ful song shall be—"I have o-ver-come thro' thee."

CHORUS.



- "I have o-ver-come, o-ver-come, o-ver-come, o-ver-come for thee;
Thou shalt o-ver-come, o-ver-come, o-ver-come, o-ver-come thro' Me."

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Requests for Prayer

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 319 West 43d Street, New York City. All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose stamp.

PRAY FOR:

Complete healing for a dear one, and the blessed presence of the Lord continually for a dear one in Virginia.

Perfect healing of extreme dizziness, nausea and effects, for a dear sister in Ulster County.

Deliverance of a mother in Dakota from effects of la grippe, noises in the head, and weak nerves; full salvation of a daughter.

Healing of nervousness, and power to understand God's will, and enter into restfulness, for a dear one in Ohio.

Perfect restoration of eyesight and weak nerves for a daughter in South Dakota.

A brother in North Dakota to be sanctified for service, and healed.

Two sisters in Indiana to be healed of a complication of diseases, and have more complete trust.

Healing of paralysis for a sister in Indiana for God's glory.

Conversion of various members of a family in Canada, their sanctification, and blessing in temporal affairs.

Healing of a sister in Pennsylvania, sick with la grippe, and that another may be restored to perfect health.

Perfect consecration and infilling with the Spirit, that the cup will overflow, for a dear brother.

Complete healing of cancer pronounced incurable for a dear sister in Pennsylvania.

The return of a son in Florida wandering from his home; also, that he may be perfectly healed and fully saved.

Restoration to health of a dear one in Florida; also, conversion of her only son.

God's best for "one of the three" in Colorado.

Perfect restoration to health for a missionary called to foreign work, for the Master. "No hope but in God."

Complete healing and infilling with the Spirit for service, for a dear brother in Minnesota.

Restoration to health of an only daughter and son-in-law, a sister, a poor, little negro, epileptic. All in Mississippi.

Faith of God, and His enabling to receive all that will hasten His Kingdom through a willing instrument in Oregon.

Healing of rheumatism for a dear one in Minnesota.

Divine health and grace to bear every day trials and always "keep sweet," for a dear one in Pennsylvania.

A young Christian lady in a hospital in Chicago, helpless from rheumatism; physical and spiritual blessing.

Healing and sanctification for a friend in New Hampshire.

Complete healing of catarrh and deafness, for a brother in Massachusetts.

Full consecration to God; also, healing of numerous troubles, especially deafness; restful trust in Him for all, for a dear one in Maine.

Restoration of eyesight and healing of kidney trouble; also, healing for his wife, and financial aid.

Perfect deliverance from doubts and fears, for a sister; full restoration of His favor for a wanderer now returning.

Praise to God from Massachusetts for answered prayers of March. The sister began to amend immediately, and is healed.

Salvation of an elderly sister, very low, that she may be healed for the glory of God.

One now surrendered to preach the Gospel after years of resistance, that God would prepare and endue and bless.

Healing of serious troubles of a wife in Newark; very ill. Oh pray.

God's leading to an opening for employment for two sisters in Missouri; also, full restoration for the father and mother.

The blessing of God on a boy, born deaf and dumb, lately converted, and that he may receive speech and hearing.

Immediate healing of severe cold and consequences, for a dear one in Brooklyn.

Complete healing for service of a minister in Pennsylvania, broken down by overwork. "The Lord is able."

Healing of a brother in Ohio, of rheumatism and heart trouble, unsaved, that he may receive Christ for all.

Extermination of saloon and all dens of iniquity, that our sons and daughters may be saved from shame and crime.

Special request of a brother in California.

Healing of stomach and liver trouble; also, chronic deafness; complete trust in Him for spirit, soul, and body, for a dear one in Maine.

One who has a short time to live; perfect preparation to "meet his God."

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